A

DISCOURSE

Concerning the

Eccleſiaſtical Commiſſion,

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LICENSED,

October 29. 1689.

18.6 x 14.9 cm
(1), 28 p

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CONCERNING THE

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OPEN'D IN THE

JERUSALEM-CHAMBER,

October *the* 10*th*, 1689.

Thomas Tenison

Derby 2951

LONDON:

Printed for **Ric. Chiſwell**, at the *Roſe* and *Crown* in St. *Paul's* Church-Yard. MDCLXXXIX.

A

DISCOURSE

Concerning the

Eccleſiaſtical Commiſſion, &c.

THough I never entertain'd a good Opinion of the *late Commiſſion for Eccleſiaſtical Affairs*; yet concerning *This* (which is of a very differing Nature, and has differing Ends) I ſtand thus perſuaded:

I. *It is agreeable to the Laws of the Land.*
II. *It is not prejudicial, but uſeful to the Convocation.*
III. *It tendeth to the well-being of the Church.*
IV. *This is a fit Juncture for the putting the deſign of it into execution.*

I. This

I. This *Commiſſion is agreeable to the Laws of the Realm.*

It *is founded upon a Legal bottom*; for it is undoubtedly a Right of the King to call any number of his Subjects together to adviſe concerning ſuch things as He ſhall think fit to propoſe to Them. And here is no Acting required by this *Commiſſion*, but only the *Giving of Advice*.

It is further *juſtified by ſeveral Preſidents* ſince the Reformation.

It was by a Commiſſion that the *Common-Prayer-book* was Compiled [a] in the *third year* of King *Edward* VI. the Commiſſioners meeting at his Caſtle of *Windſor* *. And both the *Parliament* and *Convocation* readily approv'd of it, as is manifeſt by the Preamble of the Act [b].

[a] See the Names of the Compilers, in p. 24. of the *Appendix*.

*Full. Ch. Hiſt. p. 386.

[b] See part of the Act, in *Append.* p. 22, 23, 24.

It was by Queen *Elizabeth*'s Order, that the *Second Book of King* Edward (which had paſſed in Parliament in the fifth and ſixth years of his Reign, and been repealed in the days of Queen *Mary*) was *Review'd* in the firſt year of Hers [c]: Which Review being made, and upon it ſome Emendation, the Book was again authoris'd by Act of Parliament.

[c] *Cambd Eliz. p.* 23. *An.* 1558. See the Names of the Reviewers in *Append.* p. 25.

In

In the Year 1559, it being reſolv'd that the *Doctrine of the Church* ſhould be ſet out, as it had been done in King *Edward*'s time, the *Articles* of it began to be prepared [a]. After much deliberation, they were compiled by Dr. *Matthew Parker*, Archbiſhop of *Canterbury*, in conjunction with Two and twenty Biſhops [b]. This being done, they paſs'd in Convocation in the Year 1562. and were confirm'd by Parliament in the Year 1571. Mr. *Fuller* believ'd they were [c] *compos'd* in Convocation; but Dr. *Heylin* did not.

[a] Hiſt. of Ref. part 3 p. 4c5.

[b] See the Names of the Compilers, in *Append.* p. 25.

[c] *Full. Ch. Hiſt. b.* 9 *p.* 72. *Heylin Hiſt. Ref. p.* 158.

In the Proclamation of King *James* the Firſt, entituled, *A Proclamation for the Authoriſing an Uniformity of the Book of Common-Prayer to be uſed throughout the Realm* [d]; there is mention of a former *Proclamation* giving notice of the *Conference at Hampton-Court* about Religion, betwixt Conformiſts and Diſſenters.

[d] See part of that Procl. in *Append.* p. 26.

I will not inſiſt on this, or on the *Tranſlating of the Bible*, and ſundry other Eccleſiaſtical Matters done without a Convocation in that King's Reign: My purpoſe not being to diſpute nicely about the Authority of All Things that have been done, but only to ſhew

ſhew, that greater Things have, without offence, and without prejudice to the Church, been formerly done, either by *private Order*, or by *publick Commiſſion* or *Proclamation*, than *giving* MEER ADVICE concerning ſuch things as are fit and proper to be laid before a *Convocation*; which is the preſent Caſe.

At the Return of King *Charles* the Second, the *Liturgy* was *reviewed* by His *Commiſſioners*, who ſate at the *Savoy*. Reference is had to that *Commiſſion* in the *laſt Act of Uniformity*; and it is, by that Act, *approved*[a]. Since that time no Law has been made derogatory to that Power by which the King has granted this Commiſſion.

[a] See part of the Act in *Appendix*, p. 26, 27.

II. Neither is A *Commiſſion*, nor THIS *Commiſſion*, prejudicial to a Convocation, but uſeful to it.

A *Commiſſion*, before a Convocation meets, is not prejudicial to it: For (beſides that it has been hitherto found beneficial by experience) the very *Nature* of it ſhews its Uſefulneſs.

That

That which *Commiſſioners* do, is only by way of *preparation*, which ſaveth Time and Labour, and provideth ſomething ready for the Convocation to go upon. In all Aſſemblies, that which is not to be compleated without the Major part of them, is begun by a few.

It is certain, that the Methods of the Two Houſes of Parliament are not exactly the ſame with thoſe of the Convocation, which by uſing its own, does not (as a late *Quæriſt* * does ſeem to inſinuate) preſume to preſcribe to Them. But though the Two Houſes have not that Method by a *Commiſſion*, yet no Member of Parliament, who, either by Himſelf, or by the Advice of private Friends, prepares an uſeful Bill, is by either of the Houſes reprehended when he asks leave to bring it in.

* A Letter to a Friend, containing ſome *Quæries* about the *New Commiſſion*, p. 4, 5.

For the *Convocation*, the firſt beginning of any thing that is to be done there, cannot be made by a *Committee* appointed by it ſelf. For though the Members can meet by virtue of the King's WRIT; yet, ſince the *Act concerning the Submiſſion of the Clergy* † *without the King's* WARRANT, they cannot legally

† An 25 H. 8. Reviv'd 1 Eliz. See *Append.* p 21.

legally deliberate upon any one Eccleſiaſtical Matter. It is therefore by ſome Spring without the Houſes, by which the King moves, both with reſpect to the granting a WARRANT, and to the *Matters* which are debated upon the Authority of it.

And if the King, who might have proceeded upon His own Judgment, or upon very private Advice in this Affair, is pleaſed to do it by ſo publick and ſolemn an Act as That is, of iſſuing forth an Eccleſiaſtical Commiſſion, the *Preparation* is the more likely to be well made.

And this being but *Preparation*, the Convocation is not prejudg'd or limited by it. It is the ſubſequent WARRANT that *limits* or *enlarges* their Powers, as it pleaſeth a King, and not the *Commiſſion* it ſelf. The Things which by virtue of it, are prepar'd, are *Propoſals* only, not *Impoſitions*.

And as a *Commiſſion* in general, is not a juſt Grievance to a *Convocation*; ſo neither is *This preſent Commiſſion* to be ſo eſteemed.

Either with reſpect to the *Power* given, or to the *Perſons* named in it.

The

The *Power* given in this *Commiſſion*, is no more than that above-mentioned, of *Deliberation*, *Preparation* and *Propoſal*, expreſſed in theſe words, —— **So that the Things by you ſo** conſidered **and** prepar'd, **may be in a** readineſs **to be** Offer'd **to the Convocation at their next meeting, and when** Approv'd **by them, may be preſented to** Us **and our** Two Houſes **of** Parliament; **that if it ſhall be** judged fit, **they may be eſtabliſhed in due Form of Law.**

The *Perſons* employ'd in it, are not ſuch as may probably injure either *Church* or *Convocation*; whether we conſider, See their Names in Appendix, p. 27, &c.

Their *Office* and *Rank* in the Church.
Their Perſonal Qualifications.
Or, Their Number.

By *Office*, they are all Church-men, and ſo the more likely to be skill'd in the Matters of their own Profeſſion.

By *Place*, they are, for much the greater part, ſuch men as will ſit in *Convocation*, whenſoever it meets; they being *Biſhops*, *Deans*, and *Archdeacons*.

Their *Perſonal Qualifications* are ſuch, that I may preſume to ſay, indifferent Judges will not think them incompetent for *this Affair*.

It is true, they have been publickly traduc'd in a late Paper of Quæries [a] as ASSUMING *men*, as men who will think themſelves BOUND IN HONOUR to defend what they ſhall have done; as men who have **Tenderneſs and Moderation enough to part with any thing but their Church-Preferments.** As **Men who have a Latitude to conform to a Church** de Facto, **which has Power on its ſide.**

[a] A Letter to a Friend, containing ſome *Quæries* about the *New Commiſſion*, p. 1, 2, p. 4.

These are very hard words, whoſoever gave them, and proceed from a Temper ASSUMING enough, to ſay no worſe of it.

There is a great deal of Spite in them, but not a grain either of Truth, Juſtice, or Charity. So far are they from *Aſſuming*, that I have ground to ſay, They have *declared among themſelves*, That notwithſtanding the offer of their preſent Opinions, they would not conclude

clude themſelves, but reſerve a liberty of changing their minds, if in Convocation any cogent Reaſons which they had not yet thought of, were brought before them. If they were ſuch as that Paper repreſents them, yet why is it a Point of *Honour* to defend *mere Propoſals*? And then I would know, by what Inſtances it appears that they are truly ſuch as they are there repreſented, MEN (b) *who conceal their own inclinations till it is time to ſhow them.* MEN *likely to do the Church of* England *a good turn when opportunity ſerves, and which perhaps they imagine now they have: Men* ready to ſacrifice their Conſciences to their HONOURS and PREFERMENTS? They muſt needs have a great defect in their Memories, who have forgotten the time when theſe very Men, with true Chriſtian Courage, hazarded all that was dear to them in *this world*, in order to the ſupport of this Church, and the true Religion profeſſed in it, by refuſing to read a *Declaration*, which was (I believe) on purpoſe framed for the overthrow of our *Eſtabliſhment*.

(b) Quer. p. 4.

As to the LATITUDE with which they are charg'd; they did not ſhow it when they

they were tri'd; and now (God be thank'd) they have no Temptation to it; and I fear there may be in those who are, without cause, their Enemies, a sort of NARROWNESS that is not more commendable.

They have indeed this LATITUDE in them, That provided Good be done to the Church, they would rejoice in it, though even those who are their Adversaries, should happen to have the doing of it.

[b] Quær. p. 4. For their NUMBER, it is again ([b]) said falsly and absurdly, as well as spitefully, That, *as it may happen, our Church may be chang'd and alter'd, and transformed by* NINE *men*. That number of the *Quorum* does, by one, exceed that of the intire Body of those who by Order *review'd* the second Book of King *Edward* the *Sixth* in the *first* of Queen *Elizabeth*; for, as *Cambden* (where above-cited) does assure us, there were *joined* with Dr. *Parker* no more than *seven* Persons; but *six*, saith Mr. *Fuller* †, forgetting Dr. *Bill*; though after

† Ch Hist. b. 7. p. 386.

consul-

conſultation with theſe *, the conſent of others was to be deſired.

* H. of Ref. Coll. vol. 2. p. 330.

Neither is it at all probable, that the *Nine* of the *Quorum* ſhould at any two Meetings be but juſt *Nine*, and thoſe the very ſame Men.

But ſuppoſing the Commiſſioners to be Men of ill Deſign, yet neither have the *Quorum* of NINE, nor yet the whole *Thirty* together, Power given Them to *Change*, *Alter*, or *Transform* any thing, but only to offer what, in their preſent Opinion, is fit to be offered to the *Convocation*, to be there debated; and after ſuch debate, to be approved or rejected.

I confeſs there are ſome Great and Excellent Men who are not named in this Commiſſion; Neither have we ſuch Hopes as we moſt earneſtly wiſh we could have had of their appearing in Convocation.

But

But whatſoever the Cauſe of that may be, (for it becomes not me to judge Them), and whatſoever the Suggeſtions of the Quæriſt are *, the Commiſſioners deſign *nothing ſo unreaſonable, as to fear it would not paſs in a Free Convocation, if Thoſe Reverend and Judicious Prelates were preſent.* For thoſe Reverend Fathers of the Church have declared Their Opinions in Converſation, That Great Improvements might be made both in our *Offices* and our *Diſcipline*, and ought in due time to be ſo; and particularly towards *Diſſenters*, They ſolemnly told King *James*, "That they "wanted no due Tenderneſs towards Them, "but were willing to come to ſuch a "Temper as ſhould be thought fit, when "that Matter ſhould be Conſidered and "Settled in Parliament and Convocation. And I am confident, They All ſincerely meant the ſame thing they ſo publickly declared.

* Quær. p. 5.

III. But

In the *Commiſſion it ſelf*, there is no *unreaſonable Thing deſign'd*, neither is it at all probable that the *Commiſſioners ſhould pervert the good Ends of It*. But, by both, the *Support* and *Improvement* and *Well-being* of the Church is directly aim'd at. III.

The *Deſign of the Commiſſion* is ſet forth in theſe Words in the Body of It. 'Whereas 'the particular Forms of Divine Worſhip, and 'the Rites and Ceremonies appointed to be 'us'd therein, being Things in their own Na-'ture Indifferent and Alterable, and ſo ac-'knowledg'd; It is but reaſonable that, upon 'weighty and important Conſiderations, ac-'cording to the various Exigences of Times 'and Occaſions, ſuch Changes and Alterations 'ſhould be made therein, as to thoſe that are 'in Place and Authority ſhould from time to 'time ſeem either neceſſary or expedient.

'And Whereas the Book of Canons is fit 'to be review'd, and made more ſutable to 'the State of the Church; and Whereas there 'are Defects and Abuſes in the Eccleſiaſtical

'Courts and Jurisdictions, and particularly 'there is not sufficient Provision made for the 'Removing of Scandalous Ministers, and for 'the Reforming of Manners either in Mini-'sters or People: And **Whereas** it is most fit 'that there should be a strict Method prescri-'bed for the Examination of such Persons as 'desire to be admitted into Holy Orders, both 'as to their Learning and Manners.

'**We** therefore, out of Our Pious and 'Princely Care for the Good Order, and Edifi-'cation, and Unity of the Church of *England* 'committed to Our Charge and Care; And 'for the Reconciling, as much as is possible, of 'all Differences among Our Good Subjects, 'and to take away all Occasions of the like 'for the future, have thought fit to authorize 'and empower you, *&c.* and any Nine of 'you, whereof Three to be Bishops, to meet 'from time to time, as often as shall be need-'ful, and to **prepare** such Alterations of the '*Liturgie* and *Canons*, and such Propos'als for 'the Reformation of Ecclesiastical Courts, and 'to **consider** of such other Matters as in your 'Judgments may most conduce to the Ends 'above-mentioned. In

In pursuance of the Sense of these Expressions, it may be shewn,

That *All Churches*, in process of time, though as well constituted at first as the Case would bear, may admit of Alterations and Improvements. (*a*)

(*a*) Artic. 34. *Every particular or National Church hath Authority to ordain, change, and abolish Ceremonies or Rites of the Church, ordained only by mens Authority, so that All things be done to edifying.*

That our Constitution was Review'd in Lxi. and yet, notwithstanding *that* Review, is capable of *this* which is now intended.

That what is now design'd is for its Support and Advantage, with respect both to Conformists and Dissenters.

1. All Churches in Process of Time, though at first as well constituted as the Age and Case would bear, may admit of Alterations and Improvements. He who affirms the contrary, believes a Visible Church on Earth may, in some one Age, be brought to Perfection even in Circumstantial Things, which varie with Time, and Place, and Custom: And he uses an Argument against all Reformation from

the time of the Eſtabliſhment of ſuch a Scheme. Upon this falſe Ground it was that (a) *Heath* and *Fecknam*, in the Firſt Year of Queen *Elizabeth*, *oppos'd the Act of Uniformity*, objecting, *That theſe Changes were Departures from the Standard of the Catholick Church; That Points once defin'd, were not to be brought again into queſtion; That the Church ſhould be conſtant to it ſelf*: Forgetting the common Practice of their own Church. *Ours*, and every ſound Church, is conſtant to it ſelf in *Subſtantials*, and in the general frame of Forms of Worſhip; but in Things of an *alterable nature* it ought not to be ſo.

(a) Hiſt. of Ref. p. 393. l. 3. An. 1559.

Where Alterations are fit for the Edification of Chriſtians, the real Good of them will overweigh the accidental Evil of the Surmize of the Ignorant, who may for a Week or two fanſie that their Religion is chang'd: Neither is ſuch Change and Improvement a Reproach to Church-men. They are not fickle, who are conſtant in all neceſſary Things, and in Circumſtantials affect not Change, but do it when Piety, and Peace, and Diſcretion require it.

The

The Church of *Rome* it ſelf, though She pretends to Infallibility, has not ſhow'd a ſtiffneſs againſt All Alterations. She has made very many, and might have made them for the Common Good of *Chriſtendom*, though ſhe has fail'd extremely in it.

The *Roman Breviary* now in uſe is called by themſelves, *The Reſtored or Reformed Breviary*. *Breviarium reſtitutum.*

Their ſhort *Latin Service* of the *Canon of the Maſs*, has been ſo often varied, that it is now the leaſt part of its ſelf. Nay, the very *Jeſuites* themſelves in the diſpoſition of their *Bibles* in their *Library* at *Paris* (*a*) diſtinguiſh their *Latin ones* into *Thoſe Before* and thoſe *After Correction.*

(*a*) *Syſt. Bibliotb. Coll. Par. Soc. Jeſu p.* 17. *Latina ante Correctionem. Latina poſt Correctionem.*

2. *Our Conſtitution* was *review'd* in LXI. and yet notwithſtanding *that Review*, is capable of Another.

The Commiſſioners of that time did not add the laſt hand to that Work, ſo as to render it uncapable ever after of being corrected and improved.

Some

Some who have well considered All the *Alterations* and *Additions* then made by them (which amount to the Number of about 600.) are sufficiently convinc'd, that if *They* had *reason* for those changes, there is *equal*, if not *greater reason*, for some further Improvements.

If They had foreseen what has since come to pass, I charitably believe They would not have done all that they did, and just so much and no more. And yet I also believe, that if They had offer'd to move much further, a Stone would have been laid under their Wheel by a secret but powerful Hand. The *Mystery of Popery* did even then work, and a Romanist has very frankly inform'd us of the Expectation raised in that Party in the beginning of the Summer of LXI. (*b*) 'They had some 'hopes cherished in them, of Liberty of Con-'science, of the removal of the Sanguinary 'and then of other Penal Laws, and of For-'ty Chappels to be opened for Them in and 'about the City of *London*.

(*b*) *Vid. Caus. Valesian.* p. 126,127,128.

Much

Much more is underſtood by thoſe who have penetrated into the deſign of a certain Paper, called commonly, *The Declaration of Sommerſet-Houſe.*

The Enemies of this Commiſſion do ſeem to grant a need of Reformation in the *Canons* (*d*) *and Eccleſiaſtical Courts*; and They well underſtand (and I wiſh from my heart that their Charity were equal to their Skill,) that the Book called *Reformatio Legum* was long ago prepar'd, and has from that time, been very well eſteemed, though not authoriz'd and put in execution.

(*d*) *Queries.* p. 1.

It is true, the preſent Church-men have given their *Aſſent* and *Conſent* to the laſt Book of Common-Prayer; but even part of that *Conſent* is to the *Preface* of it, in which it is ſet forth that there are, in Churches, Circumſtantials which from time to time may admit of Alteration.

Neither can any Man reaſonably think, that when They *Aſſented* and *Conſented* to the uſe of

of the Book, as containing nothing that was *unlawful*, They intended to declare, that every Thing in It ſhould be *unalterable*.

3. For the Alterations and Additions now intended, I verily believe they will conduce to the great good of this Church, though *as it is*, I am perſuaded it *is the beſt conſtituted Church in the World*; and that the Perſon reflected on (*e*) as writing thoſe words in a good mood, did publiſh no more than was his ſettled Judgment.

(*e*) *Queries.* P. 4.

But the beſt Church is not abſolutely perfect in all Circumſtantial Things, nor can it ever be made ſo here on Earth.

I am in part of the Opinion of the *Quæriſt*, (*f*) That *the Prayers cannot be alter'd for the better by any meer human Compoſition.* This ſeems to be true of the *Confeſſions*, at the beginning of the *Service*, and at the *Communion*, and of many other Forms: but it ought not to be ſaid of *every* Collect. But the great buſineſs as to the Liturgy, is the adding to ſome Offices, and preparing new ones which are wanting, and the amending of Rubricks.

(*f*) P. 2.

To

To inſtance publickly in any poſſible Alterations and Improvements, is unſeaſonably to prevent the Commiſſioners and Convocation. But *Time* will ſhow, by the *Particulars*, that this Church may receive Great advantage, and no prejudice, by *That Work*, which is, by ſome, ſo angrily, tho' cauſeleſly ſpoken againſt. They muſt pardon me if ſo near after the mentioning of them, I take notice of the **French Papiſts** who have, in ſo many of their late *Gazetts*, revil'd both the *Commiſſion* and the *Perſons* named in It. They are not apt to ſpeak ill of a thing that would do hurt to us.

Good is intended, and may be done, to the benefit both of *Conformiſts* and *Diſſenters* (g).

(g) *Quer.* p. 1. *Qu.* 2. Whether intended for the ſake of the Church, or for the ſatisfaction of Diſſenters, or to ſerve both theſe ends together?

Conformiſts who purpoſe to continue ſuch, will naturally be glad if the *Houſe* in which they reſolve to live and die, have all the ſtrength and beauty added to it which can be given It by Commiſſion, Convocation, and Parliament.

As to *Diſſenters*, for ſuch as are either againſt *All Forms*, or (whilſt the Healing of our Breaches is under conſideration) go on with *freſh Ordinations*, or (as the Quæriſt (a) relates the Story of ſome in *Northampton*) like *Novatianus of old, oblige their Communicants to Vow or Swear upon the Sacrament, that They will never return to the Communion of the Church of* England; we muſt leave Them to God. Better things are to be hop'd from ſome, at leaſt, of this Generation, and from many more in the next. And if the *Convocation* do's its own reaſonable *part*, (as I am confident it will) to make an Union among Proteſtants, let Thoſe look to It at whoſe door the Fault lies, in caſe the Separation continues: They will ſurely be left without Excuſe.

(a) *Quer.* p. 3.

IV. Now becauſe *Things which may be done*, yet are not to be done at a time when they are not *expedient*; It is my opinion, that The Things deſigned in the Commiſſion ſhould, for that Reaſon, be *done now*; this being a fit juncture for the purſuing the Ends of It.

That

That is true which the *Quæriſt* ſays (*b*), and in part he makes it good by his own manner of writing, that the *Paſſions of Men at this time are in a vehement Fermentation*; but it is ſo always in all Revolutions; and 'tis one great buſineſs of the *Parliament* and *Convocation* to allay our Heats: but He that would abate the Fever, may ſtay too long if he forbears to preſcribe till the Blood is quiet. (*b*) Quær. p. 6. Q. 2.

It is again granted to him, that the Church at this time *has powerful Enemies* (*c*). I think it ſeldom is without Them. But if it do's its part in ſhowing a true Chriſtian Temper, I doubt not but God will diſappoint their devices. (*c*) P. 3. Q. III.

An Attempt is to be made towards an *Union amongſt Proteſtants*, and I humbly offer thoſe Reaſons to the Conſideration of better Judges, which move me to believe that *This is the Time* for It.

Their *Majeſties* have declared their deſires of it.

The *Houſe of Lords* have given us their Senſe of it, in the *Bill of Union*. The Bill was brought down to the Houſe of Commons, and had a Place on the Table amongſt other Bills, till their Prorogation. *Toleration* is already granted by Statute; the Nature of which requires our utmoſt Application in order to the preſerving our own People, and the bringing in of Diſſenters, for the good of both.

The Eyes of the World are upon us. All the *Reformed Churches* are in expectation of ſomething to be done which may make for Union and Peace. Greater numbers of the *Iriſh* and *French* Proteſtant Clergy are now here, than ever were ſince we were a Nation. We may conſult them with Eaſe, and not without Benefit.

No Man can be wiſe too late: For Wiſdom would not delay what is neceſſary or expedient to be done beyond the due Seaſons of Action. After the Year Lxi, though there were ſometimes *Writs* iſſued out for the meeting of a *Convocation*, yet no *Warrant* could be procur'd for the

the *Support* and *Improvement* of the Church, during the Reign of King *Charles* the Second; much less were we to expect it from King *James*.

Those therefore, in my Opinion, do not give wholesom Advice, who say, *Do nothing now*, or *As little as may be*. *Little* or *Much* is not the Business, but as much as is fit. And if One Opportunity be neglected, it may discourage the Powers that offer It, from vouchsafing Another.

Upon the whole Matter, I have a threefold Request to make.

The *First* is to those Churchmen to whom the Commissioners and Matters in the Commission are not fully known, and who may have conceived some Prejudice against *Them*, and the *Work* under their Hands, by means of any Letters, or Printed Pamphlets, containing uncharitable Misrepresentations, and sent about too industriously by Those who are either Enemies to *Peace*, or *Persons* employ'd towards

wards the making of It, or have a *Zeal not according to Knowledge.* I heartily pray them, That, as becomes their Holy Function, they would duly conſider both *Things* and *Perſons*, before they cenſure them, and forbear *judging before the Time*, leſt they offend God, and lead the People into an Error, out of which it will not be eaſie to bring them afterwards.

The *Second* is to the People. I earneſtly beſeech Them not to give too open an Ear to any ſuch Cenſures of *Things* which they do not yet fully underſtand, and which, for ought they know, may prove a great Bleſſing to Them; nor receive ill Impreſſions concerning *Men* who, having with *Judgment* and *Zeal*, and Firmneſs in both, endeavour'd to ſupport This Church *in the late Difficult Times*, are not likely, upon any Account whatſoever, to betray It in *Theſe*.

The *Laſt* is to the Quærift, whether he be of the *Laity* or the *Clergy*. I entreat him to make ſome Chriſtian Reflections upon his *Letter*, and piouſly to conſider whether he hath not been

been angry without Cauſe, judged raſhly, done to the Commiſſioners what he would not have had done to himſelf, and endeavoured to lead others into the like Offences.

APPENDIX.

APPENDIX.

Anno 25 *Henrici Octavi.* *Cap.* 19.

An Act concerning the Submiſſion of the Clergy to the Kings Majeſty.

WHere the Kings Humble and Obedient Subjects, the Clergy of this Realm of *England*, have not only knowledged according to the Truth that the Convocations of the ſame Clergy, are and always have been, and ought to be Aſſembled by the Kings Writ, but alſo ſubmitting themſelves to the Kings Majeſty, have promiſed (*in Verbo Sacerdotis*) that they will never from henceforth preſume to attempt, alledge, claim, or put in ure or enact, promulge, or execute any new Canons, Conſtitutions, Ordinances Provincial, or other, or by whatſoever other Name they ſhall be called in the Convocation, unleſs the Kings moſt Royal Aſſent, and Licenſe may to them be had, to make, promulge, and execute the ſame, and that his Majeſty do give his moſt Royal Aſſent and Authority in that behalf, &c. *See* p. 5.

Anno. 2. & 3. E. 6. C. 1.

See p. 2.

WHereof long time there hath been had in this Realm of *England*, and in *Wales*, divers forms of Common Prayer, commonly called the Service of the Church; that is to say, the uſe of *Sarum*, of *York*, of *Bangor*, and of *Lincoln*: And beſides the ſame, now of late, much more divers and ſundry Forms and Faſhions have been uſed in the Cathedral and Pariſh Churches of *England* and *Wales*, as well concerning the *Mattens*, or Morning Prayer, and the Evening Song, as concerning the Holy Communion, commonly called the Maſs, with divers and ſundry Rites and Ceremonies concerning the ſame, and in the Adminiſtration of other Sacraments in the Church. And as the Doers and Executors of the ſaid Rites and Ceremonies, in other Form than of late years they have been uſed, were pleaſed therewith; ſo other not uſing the ſame Rites and Ceremonies were thereby greatly Offended. And albeit the Kings Majeſty, with the advice of his moſt intirely beloved Unkle, the Lord Protector, and other of his Highneſs Council, hath heretofore divers times aſſaied to ſtay innovations, or New Rites concerning the Premiſſes: Yet the ſame hath not had ſuch good ſucceſs as his Highneſs required in that behalf. Whereupon his Highneſs by the moſt prudent advice aforeſaid, being pleaſed to bear with the frailty and weakneſs of his Subjects in that behalf, of his great Clemency hath not only been content to abſtain from puniſhment of thoſe that have offended in that behalf, for that his Highneſs

neſs taketh that they did of a good Zeal: But alſo to the intent a uniform, quiet and godly Order ſhould be had concerning the Premiſſes, hath appointed the Archbiſhop of *Canterbury*, and *certain of the moſt Learned and Diſcreet Biſhops, and other Learned Men of this Realm*, to conſider and ponder the premiſſes, and thereupon having as well Eye and reſpect to the moſt ſincere and pure Chriſtian Religion taught by the Scripture, as to the uſages in the Primitive Church, ſhould draw and make one convenient and meet Order, Rite and Faſhion of Common and open Prayer, and Adminiſtration of the Sacraments, to be had and uſed in his Majeſties Realm of *England*, and in *Wales*, the which at this time by the aid of the Holy Ghoſt, with one uniform agreement, is of them concluded, ſet forth and delivered to his Highneſs, to his great comfort and quietneſs of mind, in a Book Intituled: **The Book of the Common Prayer, and Adminiſtration of the Sacraments, and other Rites and Ceremonies of the Church after the uſe of the Church of** England. Wherefore the Lords Spiritual and Temporal, and the Commons in this preſent Parliament Aſſembled, conſidering as well the moſt Godly Travel of the Kings Highneſs of the Lord Protector, and other of his Highneſs, Council, in gathering and collecting the ſaid *Arch Biſhops, Biſhops, and Learned Men together*, as the Godly Prayers, Orders, Rites and Ceremonies in the ſaid Book mentioned, and the conſiderations of *altering thoſe things which be altered, and retaining thoſe things which be retained* in the ſaid Book; but alſo the honour of God and great quietneſs, which by the Grace of God ſhall inſue upon the

one and uniform Rite and Order in such Common Prayer, and Rites and Extern Ceremonies to be used throughout *England* and in *Wales*, at *Calice* and the marches of the same, **go give to his Highness most hearty and lowly thanks** for the same, and humbly pray that it may be ordained, and enacted by his Majesty, with the Assent of the Lords and Commons in this present Parliament Assembled, and by the Authority of the same, &c.

See p. 2.

The Compilers of the Book of Common Prayer An. 3 Edw. 6.

Tho. Cranmer Arch-Bishop of *Canterbury*.
George Day Bishop of *Chicheſter*.
Dr. *Goodrich* Bishop of *Ely*.
Dr. *Skip* Bishop of *Hereford*.
Henry Holbech Bishop of *Lincoln*.
Nicholas Ridley Bishop of *Rocheſter*.
Thomas Thurlby Bishop of *Weſtminſter*.
Dr. *May* Dean of St. *Pauls*,
Dr. *Taylor* then Dean, afterwards Bishop of *Lincoln*.
Dr. *Haines* Dean of *Exeter*.
Dr. *Robertſon* Arch Deacon of *Leiceſter*, afterwards Dean of *Durham*.
Dr. *Redman* Dean of *Weſtminſter*. Mr. of *Trinity* Colledge, *Cambridge*,
Dr. *Richard Cox* then Almoner to the King, afterwards Bishop of *Ely*.

Fuller Church Hiſtory l. 7. p. 386.

Revivers

Reviewers of the Common-Prayer 1558.

See p. 2.

Dr. *Parker, Cox, May, Bill, Pilkington, Smith, Whitehead, Grindal.* Camb. Eliz. A. 1558, p. 23.

Compilers of the Articles of 1562. MS. D.W

See p. 3.

Matthæus Parkerus *Cantuarienſis.*
Edmundus Grindallus *Londin.*
Robertus Horne *Wintonienſ.*
Richardus Cox *Elienſis.*
Nicolaus Bullingham *Lincolnienſ.*
Thomas Bentham *Lichfeildenſ.*
Joan. Jewellus *Sariſburienſ.*
Gilbertus Barkley *Bathonienſis.*
Gulielmus Allen *Exonienſis.*
Joan. Parkhurſt *Norvicenſis.*
Edwinus Sandes *Wigornienſis.*
Joanes Scory *Herefordenſis.*
Gulielmus Barlow *Ciceſtrenſis.*
Edmundus Gweſt *Roffenſis.*
Richardus Cheyney *Gloceſtrenſis.*
Edmondus Scambler *Petriburgenſis.*
Rich. Davies *Menevenſis.*
Antonius Kitchin *Landavenſis.*
Rolandus Merick *Bangorenſis.*
Thomas Young *Eboracenſis.*
Jacobus Pilkington *Dunelmenſ.*
Joannes Beſt. *Carleolenſis.*
Gulielmus Downam *Ceſtrenſis.*

By

By King *James* the First.

In H. Lestranges Affin. of div. Lit. p. 6.

A Proclamation *for the Authorizing an Uniformity of the Book of Common Prayer to be used throughout the Realm.*

See p. 3.

Some of those who misliked the State of Religion here Established held Assemblies without Authority, whom we restrained by a former Proclamation in the Month of October *last, and gave Intimation of the* Conference *we intended to be had with as much speed as conveniently could be for the ordering of These things of the Church, which accordingly follow'd in the Month of* January *last, at Our Honour of* Hampton-Court, *where before Our Self, and Our Privy Counsel, were Assembled many of the gravest Bishops and Prelates of the Realm, and many other Learned Men,* &c.

March 5. In the first Year of
Our Reign of *England,* &c.

14. Carol. 2.

See p. 4.

WHereas in the first year of the late Queen *Elizabeth*, there was one Uniform Order of Common Service and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of *England*, (agreeable to the Word of God, and usage of the Primitive Church) compiled by the Reverend Bishops and Clergy, set forth in one book Entituled, The book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of *England*, and enjoyned to be used by Act of Parliament holden in the first year of the said late Queen, Entituled, *An Act for the Uniformity of Common Prayer and Service in the Church, and Administration of the Sacraments.*——

——the Kings Majesty (according to his Declaration of the five and twentieth of *October*, One thousand six

six hundred and sixty) granted his *Commission under the great Seal of* England, *to several Bishops and other Divines to review the Book of Common Prayer, and to prepare such Alterations and Additions, as they thought fit to offer*; And *AFTERWARDS* the Convocations of both the Provinces of *Canterbury* and *York*, being by His Majesty called and assembled (and now sitting) His Majesty hath been pleased to Authorize and require the Presidents of the said Convocations, and other the Bishops and Clergy of the same, to Review the said Book of Common Prayer, *&c.*

The NAMES of the COMMISSIONERS. See p. 7.

A. D. 1689.

Thomas Lamplugh Lord Arch-Bishop of *York.*
Henry Compton Lord Bishop of *London.*
Peter Mew Lord Bishop of *Winchester.*
William Lloyd Lord Bishop of St. *Asaph.*
Thomas Sprat Lord Bishop of *Rochester.*
Thomas Smith Lord Bishop of *Carlisle.*
Jonathan Trelawny Lord Bishop of *Exeter.*
Gilbert Burnet Lord Bishop of *Salisbury.*
Humfrey Humfreys Lord Bishop of *Bangor.*
Nicholas Stratford Lord Bishop of *Chester.*
Edward Stillingfleet, late Dean of St. *Pauls London*, now Bishop of *Worcester.*
Simon Patrick, late Dean of *Peterborough*, now Bishop of *Chichester.*
John Tillotson D. D. Dean of *Canterbury.*
Richard Meggot D. D. Dean of *Winchester.*
John Sharp D. D. Dean of *Norwich.*

Richard

Richard Kidder D. D. Dean of *Peterborough.*
Henry Aldridge D. D. Dean of *Christ-Church, Oxford.*
William Jane D. D. *Regius* Professor of Divinity in the University of *Oxford.*
John Hall D. D. *Margaret* Professor of Divinity in the University of *Oxford.*
Joseph Beaumont D. D. *Regius* Professor of Divinity in the University of *Cambridge.*
John Mountague D. D. and Mr. of *Trinity Colledge* in the University of *Cambridge.*
John Goodman D. D. Archdeacon of *Middlesex.*
William Beveridge D. D. Archdeacon of *Colchester.*
John Battely D. D. Archdeacon of *Canterbury.*
Charles Alston D. D. Archdeacon of *Essex.*
Thomas Tenison D. D. Archdeacon of *London.*
John Scott D. D. Prebendary of S. *Pauls London.*
Edward Fowler D. D. Prebendary of *Gloucester.*
Robert Grove D. D. Prebendary of S. *Pauls London.*
John Williams D. D. Prebendary of S. *Pauls London.*

The END.

Books Lately Printed for Richard Chiswell.

Reflections upon the Opinions of some Modern Divines, concerning the nature of Government in general, and that of *England* in particular. With an Appendix relating to this Matter, containing 1. The Seventy fifth Canon of the *Council* of *Toledo.* 2. The Original Articles in *Latin*, out of which the *Magna Charta* of King *John* was framed. 3. The true *Magna Charta* of King *John* in *French*: By which the *Magna Charta* in *Matth. Paris* is cleared and justified, and the Alterations in the Common *Magna Charta* discovered. (Of which see a more particular Account in the Advertisement before the Appendix.) All three Englished.

Jacobi Usserii *Armachani Archiep. Historia dogmatica Controversia inter Orthodoxos & Pontificios de Scripturis & Sacris Vernaculis nunc primum edita. Accesserunt ejusdem dissertationes de Pseudo-Dionysii scriptis, & de Epistola ad* Laodicenos *ante hac inedita. Descripsit, digessit & variis aug. Auctuario locupletavit* Henricus Wharton, A. M. *Reverendissimo Archiep. Cantuariensi a Sacris Domesticis.*

A Discourse concerning the Unreasonableness of a New Seperation on Account of the Oaths. With an Answer to the *History of Passive Obedience* so far as relates to them. (*will be Published in few days*)